The DEPUTATION Of The AMERICAN BOARD TO CHINA

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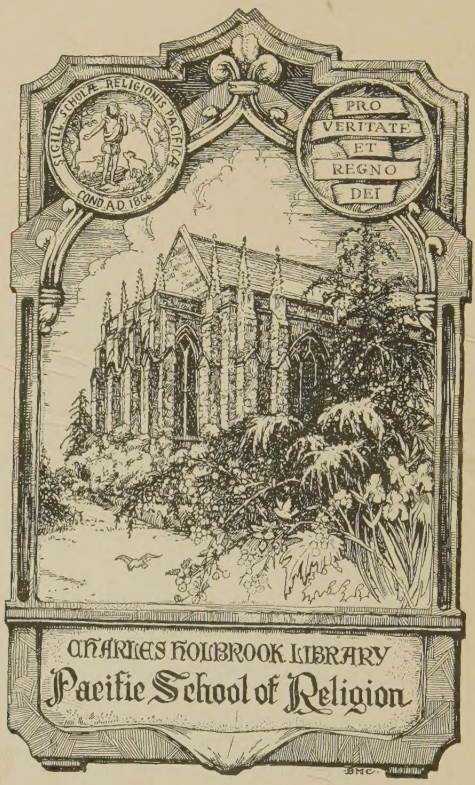

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American Board of Commissioners for Foreign Missions

GENERAL REPORT *of the* DEPUTATION SENT BY THE AMERICAN BOARD TO CHINA IN *1907*

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INTRODUCTION

THE Prudential Committee of the American Board appointed in July, 1906, a Deputation to visit the missions of the Board in China so soon as plans for such a visit could be consummated. As finally constituted the Deputation which was able to carry out the plan was composed of Prof. Edward C. Moore, Chairman of the Prudential Committee, made also Chairman of the Deputation, and Secretary James L. Barton. Dr. Lucien C. Warner of New York was appointed, but was compelled, on account of the severe illness of Mrs. Warner, to turn back from Port Said. Secretary Barton reached China the last of January and Professor Moore the last of March, and from the latter date the two traveled and investigated together the Christian work and general conditions in the Chinese Empire. They completed their work at Hong Kong on the fourth day of July, after traveling within the borders of China over 9000 miles.

They have prepared, under the instructions of the Prudential Committee, a detailed report concerning matters touching the administration of the missions and the relations of the missionaries to the Board. The details of this report would be of little interest to the public. Such parts of that report as would be of interest are embodied in substance in this report, prepared for the purpose of general information and to increase the interest in the work of the Board in China.

GENERAL REPORT

I. GENERAL CONDITIONS

THE great Empire of China lies almost wholly within the temperate zone, between the parallels of 18° and 54° north latitude and longitude 75° and 135° east from Greenwich. It has an area, including Mongolia, Manchuria, Tibet and Chinese Turkestan, of not less than 4,277,000 square miles, and a population variously estimated from 280,000,000 to 450,000,000. The majority of statisticians, however, seem to agree that 400,000,000 fairly represents the population of the Empire. When we bear in mind that the area of the United Kingdom of Great Britain and Ireland is only 121,000 square miles and has a population of less than 39,000,000, that the area of the German Empire is 210,000 square miles with a population of 52,000,000, and the area of the United States is 3,623,000 square miles with a population of 80,000,000, we get some idea, although inadequate, of what these figures mean. The population is by no means evenly distributed over this vast area. Northern Manchuria and Mongolia are sparsely populated while extensive mountain regions in the interior are very thinly settled. On the other hand the province of Kiang-su has an average population of 544 to the square mile throughout its whole extent, and in Shantung the average population per square mile is 445, while in the most fertile parts of this Province it has been carefully estimated that the population rises to 2,000 per square mile.

There are in China over 1,000 walled cities, each one of which has more or less political and commercial importance. Every capital city in a province or district is walled and there are also many walled villages. In contrast with India, which has a population of about the same average density with that of China, though but few cities of more than 100,000 inhabitants, China has many cities which together with their immediate

THE CITY OF CANTON, SHOWING THE NEW BUND ALONG THE RIVER

suburbs exceed 1,000,000 in population, while Canton has a resident population of 2,500,000. Cities with a population of 100,000 or more are too numerous to mention. Outside of these great cities the Chinese live in villages, even in the farming districts.

RESOURCES.

The resources of China are enormous. When it is remembered that until within a little more than a generation this country was practically sealed against all the rest of the world, it will be seen that from time immemorial the land has produced the food of its vast population and has supplied material for their clothing. Even now the importation of food stuffs and raw materials is but slight. The methods of agriculture are still of the most primitive sort. Yet its great plains are highly productive and in the south two crops of rice and sometimes a third crop of some other product are produced each year. With improved methods of agriculture undoubtedly the products of the soil might be enormously increased.

The resources of the country beneath the soil have hardly been touched. Recent investigations by western engineers and promoters have shown

THE EMPIRE OF CHINA

vast coal areas in many provinces. An expert reported to the Peking Syndicate that under the one province of Shansi there is a sufficient quantity of coal to supply the needs of the world for one thousand years. And yet the available supply of fuel is so small and the means of transportation are so inadequate that the suffering of the poorer people in the northern provinces in winter is appalling. Large iron deposits are found in the province of Shansi as well as elsewhere, but as yet the manufacture of iron is in its most primitive stage. It is also well known that China is capable of producing a large part of the supply of the world in silk, cotton, linen and wool. If the land tenure system of China was favorable, the more thinly settled portions of the country might be of incalculable value for grazing purposes. China is not, in any sense, a poor country, but on the contrary is one of vast and increasing resources. While the development of many of these resources has been begun by the foreigners, it is one of the marks of the new era in China that this development is to be continued by the Chinese themselves.

THE PEOPLE

The Chinese represent an ancient and in many respects a high civilization. The classics of the golden age of Chinese literature have transmitted legends of the earlier heroes and rulers of the Chinese people who were said to have lived as long ago as 2300 years B. C. That golden age of Chinese literature itself antedates the golden age of Hellenic literature and is of scarcely later date than the creative period of the Hebrew literature.

The Chinese Empire as a political unity has had a continuous existence since the third century B. C. Under the ethical teachings of Confucius a social system has been transmitted through all these ages which has given to the people of China a degree of civilization which can but command the admiration of the world. Confucianism and the literature that grew out of it furnished until within two years the basis of Chinese education, and supplies in no small measure the foundation principles for a new Christian civilization.

The origin of the Chinese race is lost in antiquity. One cannot travel from north to south in this great Empire without being impressed with the uniformity of the race type.

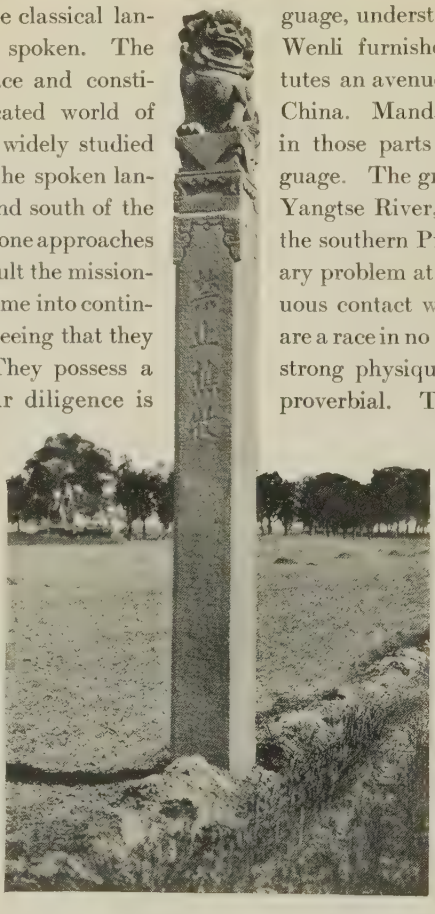
The unity of the race is a very real thing, in spite of the differences in languages which prevail. In this unity is found one of the marked differences between China and all other Oriental countries except perhaps Japan. In India, for example, there is a great variety of races with their

A STREET SCENE IN NORTH CHINA

separate race-characteristics and languages, but all bearing the name Indian. The same may be said of Africa and Turkey. The truth of what is here stated is not impaired by the fact that there are in China many different languages and still more dialectic variations. The most widely spoken of these languages is the Mandarin, which prevails in general in

the northern part of the country and which has become the official language of the empire. It is said that over one-half of the Chinese know Mandarin. The Wenli is the classical lan- guage, understood by all schol- ars, and yet not spoken. The Wenli furnishes the language unity for the race and consti- tutes an avenue of approach to the whole educated world of China. Mandarin is becoming more and more widely studied in those parts of the country where it is not the spoken lan- guage. The greatest variety of languages is found south of the Yangtse River, and the confu- sion increases as one approaches the southern Provinces. These facts make difficult the mission- ary problem at the south.

One cannot come into contin- uous contact with the Chinese people without seeing that they are a race in no sense degenerate or enfeebled. They possess a strong physique and great en- durance. Their diligence is proverbial. They are instinc- tively a peace- able people, for whom the mili- tary profession has little attrac- tion. After agriculture the strong proclivity of the nation is to trade and commerce; they are successful managers of large business concerns among themselves, and have made them selves necessary to the business enterprises of all surrounding nations.



A BOUNDARY POST SURMOUNTED BY THE PROTECTING LION

The Chinese race has always looked with the greatest venera- tion upon the teacher and the scholar. Men who have in ex- aminations won degrees of dis- tinction have been held in high honor by generations of their descendants. And the decisive disability of certain classes, like that of the boat-people, is that to the third generation their descendants

may not present themselves as candidates for any honors through the examinations.

The Chinese are essentially a domestic people. One of the marked features of their life is that of reverence for parents, which when carried to an extreme results in what is called the worship of ancestors. Although monogamy does not prevail yet the status of woman is on the whole higher than in any other Oriental country. In spite of the fact that infanticide is not uncommon, yet children in the home are the objects of affection, and their training is followed with solicitude. Individual interests are largely absorbed in the interests of the family, and the control of the family or clan over the individual offsets in many ways the weakness of the government.

THE GOVERNMENT

The government is an absolute monarchy, and yet China is one of the most democratic countries in the world. Not only the viceroys but the great majority of the lesser officials are appointed directly by the throne and hold their office by the favor of the crown. On the other hand, if these officials cannot conduct the affairs of their offices with a degree of quietness and order, and with the favor of the people, they are removed. While the people as individuals fear the magistrates because of the arbitrariness and occasional cruelty of their rule, nevertheless the magistrates stand in awe of the people, as a whole, whose revolt may make their tenure of office impossible. The village represents the smallest unit in the government, and in minor matters has the control of its own affairs. It is in the affairs of his own village that the Chinaman gets his first lessons in the application of democratic principles.

In the courts, procedure is practically without code, and is capable of every conceivable abuse through the exercise of personal influence, corruption by bribe, and through the indulgence of personal animosities. There is often scant justice in the Chinese Courts.

No proper salaries are paid the officials, from the highest to the lowest. Yet the expenses of office are great and valuable presents are exacted from those higher in power. This leads Chinese officials of every degree to oppress the people by a thousand devices to raise money outside of the regular method of taxation.

Deputation to China

The great mass of the Chinese are restless under the rule of the Manchus, regarding the present dynasty as foreign interlopers, although its representatives have been in power since 1644. The Manchus constitute but a small minority of the Chinese people. They are viewed with jealousy and suspicion and are themselves demoralized by the fact that they draw a regular pension from the national treasury merely as Manchus, irrespective of any service rendered to the government. This restlessness assumes different forms and shows different degrees of intensity in various parts of the country. In some places it assumes the form of an anti-dynastic agitation, led often by Chinese students who have studied abroad. Since 1902 the government seems to be attempting to allay this feeling by conciliatory measures, such as the appointment of Chinese to important official positions formerly held by Manchus.

THE DEVELOPMENT OF NATIONAL SELF-CONSCIOUSNESS

Until within a decade China has persistently resisted the encroachments of western ideas and institutions, quite content with the inherited conditions. The new era in China takes its date from the Boxer uprising of 1900, which marks the last supreme and united effort of the highest Chinese authority to expel all foreigners from the Empire and to resist the spread of the influence of the West. The utter failure of this movement and the disaster to China which followed, the flight of the Empress Dowager and her suite from Peking, the occupancy of the capital for months by the allied forces, the restitution of the government only upon the payment of vast indemnities and the granting of concessions humiliating to China, these events seem to have taught the Empress and her advisers a lesson not to be forgotten. Since the throne has been re-established at Peking many sweeping reforms have been introduced by the Empress herself, which previously she had resisted with all her power. These reforms are of unequal importance, but all bear directly upon the opening of China to the world. We cannot name them all but will speak of a few of the most important and far reaching:

1. Perhaps the most significant of these reforms is the adoption of

MANCHU WOMEN OF FOOCHOW

modern education as the basis for the civil service examinations. These examinations have for many centuries been based entirely upon the Chinese classics. Under this custom the successful candidate for the highest position in the gift of the state might indeed possess an extraordinary knowledge of the Confucian classics but no knowledge whatever of statecraft, history or geography, philosophy or modern science; in short, of any of the principles upon which modern civilization rests.

Such a sweeping change has necessarily been followed by the opening of schools for the teaching of modern learning in all the leading cities of the Empire. These schools are of all grades, from the primary school to the normal schools and universities established by the government. The movement is not uniform throughout the country, but is more or less dependent upon the spirit and purpose of the Viceroys. In the province of Chihli, for instance, which has one of the most enlightened and open-minded Viceroys in the Empire, Yuan Chi Kai, large sums of money have been devoted to the erection of buildings for university and normal school purposes, while in the province of Shansi little in this line has yet been undertaken. In addition to these institutions, which may be called national, many individuals of rank or wealth are opening schools of all

grades at their own charges, for both boys and girls. There is no question that the desire for a modern, or, as it is often called, "a western education," is taking firm hold of the Chinese people. The Chinese themselves regard a knowledge of English as an essential part of the new learning. Teachers of English, many of them Japanese, are engaged for the schools at salaries out of all proportion to their knowledge of the subject. The opportunity thus opened for the missionary schools to reach the leading classes in China through the teaching of English is at once apparent.

If the revolution that has already occurred in the education of men is significant, how much more so is that which has taken place in the education of women. For the first time in the history of China the idea is beginning to prevail that the education of women should in a measure keep pace with the education of men. As the idea of the education of women becomes general it is evident that the ancient custom of foot binding must be abolished. Girls with bound feet are not able freely to attend schools or to participate in the enlarged activities which seem to belong to the new position of women in China. The Manchus have never bound the feet of their women, and recent edicts have been issued from the throne against the custom.

2. The increase in the number and influence of newspapers in China during the last seven years is another indication of the new awakening. Until comparatively recently the *Peking Gazette*, which is the oldest official paper in the world, was the only Chinese newspaper in the Empire, and even this was only a memorandum of the edicts from the throne. At the present time all the leading cities, in Eastern China at all events, have newspapers in large numbers, some of which publish telegraphic information from the entire world. These are edited by educated and able Chinese, and exercise an influence comparable in the formation of public opinion with our greatest newspapers of the West. The great majority of these papers champion the new reform movements, like that for the suppression of the use of and the trade in opium, and the binding of the feet of women. The most of them speak boldly against the practices of idolatry, against idol processions, and against the habits of the priesthood, as these are familiar to the Chinese. They are largely in favor of the modern educational movement and are purely secular in tone.

Unquestionably the newspaper is a factor to be reckoned with in all movements towards reform in China.

For a generation the administration of the Imperial Customs under Sir Robert Hart has been one of the strong influences in China. It has set the standard of an incorruptible administration of vast financial interests in a country where the corruption of similar financial administration under Chinese direction is immemorial and without shame. Until within a few years there was no government post-office system in the entire country. Within ten years the establishment of a general Chinese post-office has been entrusted to the Imperial Maritime Customs, and by the beginning of this year there were some twenty-five hundred Imperial post-offices in operation in the country with regular service and new offices were being added upon an average of one each day. Because of the kind of training which Christian schools have afforded in the past, Christian men out of proportion to their relative numbers in the country are employed in the postal administration. One cent gold for each half ounce is the price for the delivery of a letter in any part of the Empire in which post-offices have been established. All the capitals of the provinces and the leading cities are connected by telegraph lines with Peking, and this system also is being extended in all directions.

In spite of the fact that the first attacks of the Boxers in 1900 were upon the railroads, since the restoration of the government to Peking in 1901 there has been almost a feverish activity in the extension of the railroad

THE PEKING RAILROAD STATION

system in China. At the present time there are over 3700 miles of railroad completed and in operation in the country, and over 1600 miles under construction. While the most of this work was accomplished by foreigners under concessions from China, yet a line is now under construction from Peking to Kalgan entirely by the Chinese, and the projected line from Canton to Hankow, at first conceded to Americans, is now being carried forward by the Chinese. This autumn a line connecting Tai-yuan-fu, the capital of Shansi, with Peking and Hankow, is to be opened.

This may perhaps be sufficient to show how rapidly and how completely the interior of China is being opened to the world and made accessible not only for merchants but for the Christian teacher and preacher.

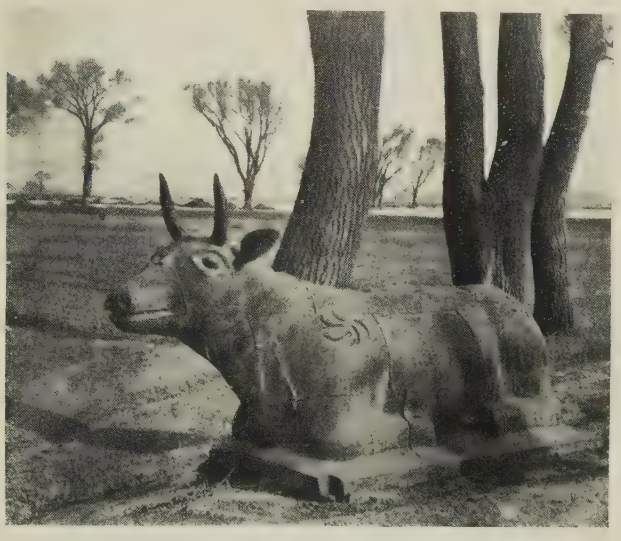
THE RELIGIONS OF CHINA

The ancient religion of China was probably a kind of nature worship, the survival of which in *geomancy* and kindred superstitions constitutes the real faith, and shapes the religious practice of the majority of the ignorant people in China at the present time. This takes the form of a belief in evil spirits which inhabit the earth and air and which must be consulted before the burial of the dead, the erection of a house, the building of a road or the entrance upon any important activity of the living. In the popular belief, these spirits are disturbed by digging in the earth, as for railroads or mines or the grading of streets. It is the fear of these spirits that dominates the lives of men and holds them in bondage. To these angered spirits they attribute all the evil which comes into their lives. To placate these spirits they burn incense, to drive them away they burn fire crackers, to intimidate them they paint lurid images and dragons upon their walls, to mislead them they make crooked the entrances to their towns, houses and public buildings. It is practically with this widespread superstition in one or another of its forms that the missionaries have to deal.

Taoism was introduced into China in the sixth century B. C. by Lao Tze, as a reform of the nature worship that then prevailed. Its scriptures are very brief, having less than half the compass of the Gospel of Mark.

They seem to exert at the present time little distinct influence over the Chinese and require no special consideration here.

Confucianism. Confucius, born in the province of Shantung 551 B. C., introduced into China a system of ethics which has become to the great mass of enlightened Chinese their only religion. Confucius himself was a philosopher of life and not a teacher of religion. He was a child of this world and attempted to interpret the meaning of life in this world, eschew-



THE "SCARE RIVER" GOD AT TAI-KU, SHANSI; TO KEEP AWAY FLOODS

ing what lies beyond human vision. He sought to teach men how to live and not how to die. His ethical sayings are of the highest interest and worth, and in many respects compare favorably with the teachings of Christ Himself. But the veneration for Confucius and his teachings, as it has proved the stay of China in the past, so also has become the limitation of the Chinese in their religious thinking. It is distinctly rational but not idealistic, and has never shown the power of expansion and adaptation which belongs to the ethical system resting upon a religious basis.

Buddhism is a foreign religion brought into China from India probably a little before the beginning of our Christian era. This introduced into the country that which Confucianism lacked, namely deities and a form of worship with temples and a priesthood. At the same time it gave the opportunity for the expression among the Chinese of the impulse towards the ascetic life. The instinct which would interpret this life in the light of another, which forms so fundamental a part of religion and for which neither Confucianism, Taoism or nature worship had given scope, found satisfaction under Buddhism.

Far from being mutually exclusive these three religions, if they may thus be designated, may be said jointly to dominate the lives of the Chinese people. Nature worship shapes much of the habit and practice of their daily life and thought. Confucianism provides the ethical ideals believed in, if not put into practice, while Buddhism furnishes the interpretation of this life in the light of a spiritual world.

Mohammedanism is also an exotic religion coming into China soon after the Hegira. The numbers of the Mohammedans are not great but they are widely scattered over the country. They bear all the characteristics of the people of that faith in other parts of the world. They do not seem to be increasing in number and are not regarded with favor by the Chinese.

Christianity seems to have entered China as early as 505 A. D., as witnessed by the Nestorian Tablet in Hsi-An-fu, in the province of Shensi. Nothing beyond that which is told by this tablet is known of the Nestorian community and their conquests in this country.

Roman Catholicism. Devoted Jesuits, the followers of Francis Xavier, brought the Roman Catholic faith into China shortly after the middle of the sixteenth century. Within the following century the faith spread in the country and obtained great influence at certain centres. It is alleged that at one time towards the end of the seventeenth century it was upon the point of being recognized by the government as one of the acknowledged religions of China. But the minds of the rulers as well as of the people turned against the Catholics and severe persecutions followed, as they did also in Japan, the faith being practically rooted out.

II. RELIGIOUS CONDITIONS

A MARKED difference appears between the religious conditions that prevail in the northern part of the country and those in the south. In the north the temples are generally in disrepair and the practice of worship by the people is little in evidence. One of the educated Chinese of Peking said that it is an unusual thing for men to go to the temples for worship. They spend no money on the temples and do not respect them. He reported great changes in this respect during the last twenty or thirty years. He said that women frequent the temples more than the men, but even they are gradually neglecting this service.

In the southern part of the country the temples are in a much better state of repair and the people seem to give more thought and time to religious matters. The religious observances of the people of China cannot bear a moment's comparison with those of India and Japan. One gets the impression upon the surface, at all events, that the religious forms to which they are accustomed are outworn. An edict of January, 1907, placed the veneration of Confucius upon the same level with the worship of heaven and earth and made homage to the Tablet of Confucius compulsory for all officials and teachers and pupils in the government schools. Cultivated men in China are in doubt as to the interpretation to be put upon this decree. Many of the leading Chinese editorial writers declared it entirely contrary to the teaching and spirit of Confucianism itself. Theoretically this decree presents a barrier against any Christian taking a position in the public service of China. Practically it does not seem to be generally enforced.

With the exception of this decree, to which reference has just been made, there exists to-day in all parts of the Empire absolute religious toleration. It must, of course, be understood and expected that the laxness of central control and the large liberty given to local magistrates will result in occasional cases of religious persecution. But some even of the alleged cases of persecution of Christians are found to be the result of antipathy to things foreign or due to the indiscretions of the foreigner rather than hostility to the Christian religion. In fact, there is abundant ground for the

IDOLS IN A LINTSING TEMPLE

accusation that if there is any class which enjoys special religious privilege and protection it is that of the Chinese converts to Christianity.

The treaties between China and the western nations gave a degree of foreign protection to Chinese converts to Christianity. This established a state of things unlike that prevailing in any other country which has been the field of foreign missionary endeavor. It is now generally conceded that this clause in the treaties was wholly unwise, and in the end has been most injurious to the progress of Christianity in China. It has thrown great temptation in the way of the missionaries and of the Chinese people themselves. It has led the latter, in some cases, to pretend conversion for the sake of personal advantage. The missionary on his part has been led to confuse his office as a teacher of religion with that of the representative of a foreign political power. It has led to constant deception upon the part of the Chinese and to repeated interventions upon the part of missionaries between the Chinese Government and its lawful subjects. It has been taken advantage of by foreign powers in the most flagrant fashion for the furthering of their schemes for territorial aggrandizement. It is a just cause of constant and increasing irritation on the part of the Chinese Government and people toward the missionaries. It has caused

an endeavor which should have no aim but the teaching of pure religion to be confounded in the minds of many Chinese with the political schemes of the so called Christian nations. It is at present by far the greatest ground of reproach in China against Christian missionaries.

In this respect, the Roman Catholic missionaries have been the greatest offenders. France, until the recent disestablishment of the Roman Catholic Church in that country, has been the nation most active in the protection of Chinese converts. A statement issued in the late spring of this year by the Governor General of Peking and others high in authority, over their own signature, confirms this assertion with the greatest definiteness. But it is deplorable that Protestant missionaries ever permitted themselves to be led into a like error. The way was thus opened for the interpretation of any lawsuit of which a Chinese Christian might be a party in the light of a case of religious persecution. It is true that the great majority of our missionaries discountenance this practice. The sentiment prevails throughout our missions that it is high time that intervention of any sort on the part of missionaries in cases involving the relations of Chinese subjects to the court or to their government should be altogether discontinued. So far as we know the other leading Protestant missions in China take this same ground. But deplorable cases still occur. Action in accordance with the opinions expressed above is being recommended to the Prudential Committee of the American Board with reference to its missions in China.

A CENTURY OF PROTESTANT MISSIONS IN CHINA

In April and May, 1907, a Centenary Missionary Conference of Protestant Missions in China was held in Shanghai. This would naturally give the impression that such Christian activity as we usually associate with the words Foreign Missions has been carried on continuously in China for one hundred years. Yet that is by no means the case. It is true that Robert Morrison, the first Protestant missionary to China, reached Canton in 1807. But Morrison was not permitted by the Chinese to live on Chinese territory and spent practically his whole life in the Portuguese settlement at Macao. Dr. Peter Parker, the first medical missionary to China, sent out by the American Board in 1830, was also obliged to live

ROBERT MORRISON

upon what was actually foreign territory, residing in Macao and in the English city of Hong Kong. It was fully a generation before foreign missionaries were able to reside within Chinese territory and begin active Christian work for and among the Chinese people. Elijah C. Bridgman, sent out by the American Board in 1830, was the first American missionary sent to China, and he found Morrison entirely alone. Three years later S. Wells Williams, also a missionary of the American Board, joined the mission. On any general scale the real work for the evangelization of China did not begin until after 1842. Dr. Morrison was most zealous for evangelistic work, yet circumstances gave him but a general immediate influence among the Chinese people. His real contribution to the cause was his indefatigable labor in the translation of the Scriptures into the Chinese and in the preparation of a Chinese grammar and dictionary. In this he laid the foundation for the work of the missionaries who succeeded him.

As has already been stated, the London Missionary Society was the first to send missionaries to China. It will always stand to the credit of this society that it opened up that great Empire through the appointment of Robert Morrison in 1807, and six years later William Milne, to the work of Christianizing that country. These men were followed by other appointees to this mission, which has always carried on a strong aggressive work. For twenty-three years it was the only society to undertake this colossal task.

In 1830 the American Board sent out Mr. Bridgman, followed soon by S. Wells Williams and Dr. Peter Parker. All three of these men made

their lives a real force for the conversion of China. In 1833 the American Baptist Missionary Union transferred one of its missionaries from Burmah to Bangkok, Siam, and in 1842 one of their missionaries went to Hong Kong. The first Baptist church, however, was formed at Macao in 1837. In 1835 the Protestant Episcopal Church of America and also the Southern Baptist Convention sent missionaries to this country that was beginning to attract the attention of the Christian world. In 1838 the Presbyterian Church of the United States North began work among the Chinese at Singapore, and in 1842 the Reformed (Dutch) Church in America landed two missionaries upon an island in the Harbor of Amoy. In 1844 the Church Missionary Society of England occupied Shanghai with missionaries, followed in 1846 by the Basel German Mission, and a year later by the English Presbyterian, and still two years later by the Methodist Episcopal Church South (American). Various societies have continued to open missions in China to the present time. We will mention but one more by name, the China Inland Mission, which began as a mission in 1862 and now has the largest single body of foreign workers in the country. At the present time eighty-two missionary societies are conducting operations in this country. Of these forty-nine are European and thirty-three American. Altogether they are supporting 3833 missionaries in the country, of whom 1604 are men.

HORACE PITKIN'S HEADSTONE, PAO-TING-FU

In 1842, the number of missionaries in China was only twenty. But it will be remembered

that up to 1842 there were no places under Chinese dominion where foreigners were permitted regularly to reside. By 1860 there were 160 missionaries in the country, which number, sixteen years later, had become 473. Then first began a general interest in mission work for this great nation. Between 1876 and 1890 the number of missionaries rose to 1296. In the next eight years this number was again practically doubled. In 1900, at the time of the Boxer uprising, there were 2785 Protestant missionaries in the country, of whom 135 lost their lives and many more suffered untold hardship in effecting their escape. At the Centenary Conference at Shanghai there were reported 3833 Protestant missionaries in China who are carrying on work in every one of the twenty provinces of the Empire, including Mongolia and Manchuria. The missionary body has doubled every ten years since 1860. Of these 3833 missionaries 1604 are men, including physicians and business agents, 1148 are wives of missionaries but under the commission of their respective Boards, and 1081 are unmarried women, here also physicians being included. These represent thirty-three American, twenty-five British and twenty-four Continental Missionary Societies. This constitutes the force of Protestant missionaries actively engaged in missionary work in China at the beginning of 1907.

INCREASE IN CHINESE CONVERTS

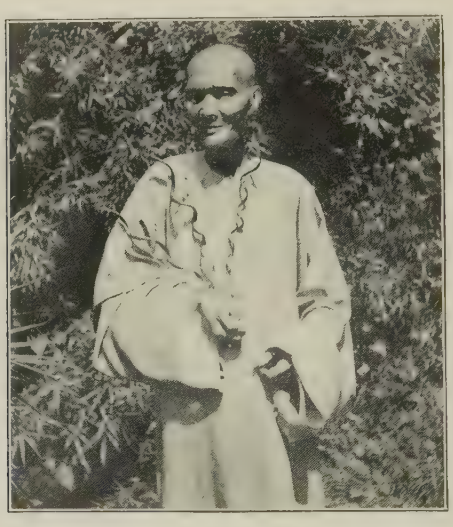
While it is impossible to represent with figures alone the progress of Christianity in any country, nevertheless the record of the number of those who from year to year leave their ancestral religion and join the Christian church upon confession of faith in Jesus Christ, must always be significant. There may be great and marked progress of the cause of Christianity in a country without many baptisms, while on the other hand the period of largest accessions may not mark the period of the greatest real growth of the Church. But taking the century as a whole the number of accessions to the Church may serve as a fair index of the attitude of mind of the Chinese people toward Christianity. Dr. Morrison labored with devotion for seven years before he was permitted to welcome the first Chinese convert into the Christian Church. At the end of twenty-eight

years more his own indefatigable labors, together with those of his colleagues, had resulted in the conversion of only five more persons, making a total of six to represent thirty-five years, or an entire generation of missionary activity. Morrison died in 1843.

A STREET SCENE

In 1853 there were 350 Chinese Christians, who became 960 in 1860, an important year in China's history. In 1876 there were 13,000 native communicants, which number had increased to 37,000 in 1889, and to 113,000 in 1900. It is reported that in that year during the Boxer uprising 16,000 Chinese Christians lost their lives. In spite of this fact

the statistics for 1906 place the number of Chinese communicants in the country at 178,200. These figures show that since 1860 the number of Chinese church members has doubled every seven years while the number of foreign missionaries has doubled only once every ten years. When we remember to what disadvantages and hardships one is exposed who separates himself from his ancestral faith and allies himself with a foreign religion, especially in a country where the family tie is as strong as it is in China, these figures are suggestive.



NATIVE DOCTOR OF FOOCHOW

The remarkable development of finger nails is in fulfilment of a vow

III. MISSION METHODS

THE methods employed by the earlier missionaries in the prosecution of their work was almost inevitably in the form of a personal appeal made to an individual or to a group of men gathered upon the street or in a street chapel. The street chapel continues to be used with great effectiveness and remains one of the distinguishing features of the evangelistic work in China. In every large town in which mission work is carried on comfortable chapels are opened upon the most frequented streets. Here during the afternoons and evenings the simple truths of the Gospel are presented by the missionaries and by the Chinese preachers and evangelists. Many of the best accessions to the churches come from the ranks of those who heard the Gospel for the first time in some street chapel. This method of reaching the masses of the people seems to be admirably suited to the temperament of the Chinese. The street chapel often grows into a church.

MEDICAL WORK

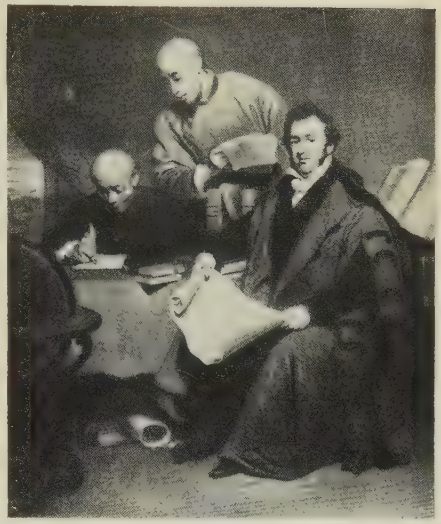
The first medical missionary to China was commissioned by the American Board in 1834. In few countries do the people suffer more from the ignorance and superstition of their own physicians, and in few has there been a readier and more grateful acceptance of the services of the trained physician. From the first the medical missionary has in marked degree commanded the confidence of the people and wielded an unusual influence even in court circles despite the occasional violent opposition of the ignorant masses and from interested and jealous Chinese doctors. The medical missionary, more perhaps than any other, has been instrumental in breaking down prejudice and disarming the suspicion of the people, so much so that it has well been said that "China was opened to the missionaries at the point of the lancet."

The people have been quick to observe that the medical missionary was not working for personal gain and that he was ready and able to relieve them of bodily suffering. Thus the missionary physician has embodied in his life the spirit of mercy and brotherhood taught by Jesus Christ. Because of the unusual influence of the missionary physician,

the leading Boards opening work in China early commissioned doctors who went into many provinces of the Empire and opened public dispensaries and in most instances also established hospitals. In the earlier days the most of the medical work was gratuitous. But as the Chinese came more and more to appreciate the services of these trained physicians those who were able so to do were willing to pay, in part at least, for what they received, in order that the doctor might be able to give entirely gratuitous services and medicines to the poor.

The influence of the woman physician is not less than that of the man. In fact in her peculiar sphere she does a work which men could never do. Hospitals and dispensaries for women and children have sprung up in connection with the larger establishments for missionary work. Training schools for nurses have grown up beside these woman's hospitals and have opened a career of usefulness for Chinese women. Nearly every hospital for either sex has trained its own Chinese medical assistants and this training department of the hospital has in many instances developed into a medical school. But in the modern educational movement the tendency is to open regular medical schools for each sex, and thus to relieve the medical practitioner of this burden. While this medical work has been of supreme importance in the opening of China and in the development of missions up to this point, it is clear that this department of service is not to be indefinitely extended. Chinese physicians educated in the hospitals of the missionaries, in the newly opened medical schools in China, together with those who have received and are now receiving the most advanced training in the medical schools of Europe and America, will certainly be able later to supply the need of medical work among their own people. This can be prophesied with the greater certainty because precisely this transfer of the medical work from the missionary to the native doctor has already largely taken place in Japan. Probably no Mission Board would think of sending a new medical missionary to Japan, although in the earlier stages of the work they were there also of the greatest value. This does not mean the discontinuance of the influence of the Christian physician in China, but it means that Christian Chinese, properly trained in the science and practice of medicine, will take, in a large measure, the place occupied by the physician now sent out by the missionary boards.

CHRISTIAN LITERATURE



MORRISON AND HIS CHINESE HELPERS TRANSLATING THE BIBLE

From Chinery's painting in the London Missionary Society's House

The first task that confronted the missionaries was the translation of the Bible into the languages of the people and the preparation of necessary grammars and dictionaries. To this task, as has already been stated, Dr. Morrison gave his life. To this same work many of the ablest missionaries of all the denominations have devoted themselves with a persistence and faithfulness which command all admiration. The task of the revision of the earlier versions in the various languages of the Empire is never completed. The changes in the spoken language, as these represent the accommodation of the language to the modern advance of thought, make obsolete the renderings of a generation or two ago and compel new versions.

Besides this perennial task of Scripture translation and revision, the missionaries have been compelled to prepare commentaries and expositions, both scientific and popular, of the substance of Christianity, together with books of devotion. Besides these are text-books for schools, covering practically the whole range of Western education, books on geography, grammar, history, mathematics, the sciences and philosophy, and the entire range of literature necessary for the building up of an intelligent Christian society. To these should be added standard works on medicine, international law, jurisprudence and economics. In some cases the great classics of the world's best literature have been translated into Chinese by the diligence of missionaries who have deemed it impossible to build

up a Christian literature without those aids. When to these things is added the activity of missionaries in the editing and publishing of Christian periodicals in Chinese and in the writing of numberless articles and leaflets for general distribution, it will be seen that the sum of literary labor, directly for the Chinese people, that has been accomplished by the missionaries is great and its influence far reaching. It is an encouraging fact that in this department also the Christian Chinese themselves are coming to the front, and are rendering valuable service to the Christian cause. In a language so difficult as the Chinese, with a people so sensitive to literary finish and of a temperament so difficult for a foreigner to understand, it is evident that, in the last analysis, the educated Chinese will be able to do, in this regard also, what no foreigner can hope to accomplish.

EDUCATION

The educational department of missionary work in China was the last to assume importance and has been the slowest to develop. Until the recent general awakening it has had relatively slight importance compared with the other aspects of the work and also as compared with the same departments in India or Turkey. In the earlier stages the Chinese were slow to send their children to missionary schools or to put them under the tuition of foreigners. This state of things may be accounted for in large part by the general aversion to foreigners and by the fact that the Chinese themselves had a highly developed educational system, such as it was, and took great pride in their traditional classical training. They were ambitious of honors in these examinations, which were the only avenue to official preferment. They saw nothing to be gained by submitting their children to the rudiments of training in Western learning. Until the recent intellectual awakening in China, mission schools were largely attended by the children of those who had already become professing Christians. They did not take hold, in a general way, of the intellectual life of the country.

It may be in part the cause and in part also the effect of this state of things that the mission schools addressed themselves mainly to the training of youth of both sexes for the various branches of distinctly Christian

service. Some of the best known of the institutions bearing the name of college were, until recently, practically training schools for the ministry.

As a consequence of the above conditions, these schools were almost wholly supported by funds from abroad, the students not only paying no fees for board or tuition, but receiving, in many cases, gratuities. In the earlier days of foreign missions, money was even supplied to pay for the clothing of the students as well as for traveling expenses to and from their homes. This was regarded as necessary if the schools were to have any students at all. It must be remembered, the class from which the Christian church drew its first converts was almost exclusively that of the very poor. On the other hand these facts are evidence that as yet the Chinese people at large saw no practical use in the kind of education which the Christian schools were offering.

YOUNG CHINA

The statements above made apply more directly to the northern part of the country than to middle and southern China. Some of the collegiate institutions, especially in middle China, where the general educational interest was in advance of that in the north, obtained a place in the

public estimation and rendered a substantial educational service before the general awakening to which we have referred. In this awakening, those branches of study for which missionary schools had long stood have become the very ones most ardently pursued by the Chinese themselves. In the new schools which the Chinese are establishing, history, geography, mathematics, political and natural sciences, foreign languages, etc., are being introduced with eager haste, and meet with the greatest popular favor. In these subjects a decade ago the Chinese people in general had no interest. For these subjects even now it is extremely difficult for the government and private schools to secure competent teachers. In these departments of instruction the mission schools ought, easily for a time at least, to be supreme. But in order to hold this position they must be in every respect educational institutions of the first order of merit and they must be sustained by the friends of missions as such.

The new school system of China at the present time is struggling with great difficulties. Some of these will undoubtedly be overcome. But it may be many years before higher educational institutions under Chinese direction and control are able to maintain the rank of schools and universities of high order. China will need, for years to come, all the assistance which educators from the West can possibly render. Among these educators missionaries competent for intellectual leadership have an assured place. These Chinese institutions at their best will necessarily be secular in their character, if not positively anti-Christian. There will therefore always be a place for a true college or university where the Chinese youth can obtain the best modern education under the most favorable Christian influences.

THE ENGLISH LANGUAGE

A liberally educated man in China is now expected to know something of English. Some branches of business and some spheres of educational work demand an increasingly high degree of proficiency in this language. The national schools, in so far as they can command the teachers, give great place to English, which has precedence over all other foreign languages. The Chinese are willing to pay liberally for this instruction.

Schools which offer it, even though of an inferior character, quickly become in a large degree, if not entirely, self-supporting. Mission schools ought to be taking advantage of this situation. It must be acknowledged that many will seek this instruction with purely secular ends in view. But the opportunity of exerting a Christian influence over any such persons during the period of their education, is an abundant justification to the mission school for engaging in such work. It may be true that thus a number of students will be turned aside from the Christian ministry. But from the larger number of students thus brought under Christian influence, it may confidently be expected that the attention of others and of men of a higher order of ability will be called to this distinct form of Christian service. At the same time the ranks, especially of the teaching profession throughout the country, will be filled with men who will also have received their training under Christian influences. It is certain that the Christian ministers of the Chinese church who are to hold an honorable leadership in their own profession, and to keep their profession in relations of honor to other professions, must be men who have had a thorough education in all respects, including instruction in English. To endeavor to insure their entrance upon the profession of the Christian ministry by depriving them of the study of English is a fatal mistake.

PASTOR MENG OF PAO-TING-FU
Whose brother laid down his life in the Boxer massacre.

INDUSTRIAL SCHOOLS

Industrial work in mission schools in China can successfully take the form only of providing the means whereby indigent students may, in part at least, secure their education by their own exertions. It is impossible for mission schools to go into the expensive types of industrial training. Neither can foreign schools teach trades in a manner which will enable a graduate successfully to compete with those apprenticed under the industrial system of his own country. Technical schools as such, while they are in great demand in China at present, would require an expenditure so great that it could not be met except by special gifts and endowments.

It is always taken for granted that China will ultimately control her whole educational system, and with regard to industries and the training of artisans it would seem that this whole matter might best be left to the Chinese to work out in harmony with their own industrial system.

THE LATE PASTOR CHIA OF PANG-CHUANG

ULTIMATE AIM

The statistics of foreign missionary forces working in China report a constant and notable increase in the number of foreign missionaries. At the same time, there is a still more marked increase in the number of Chinese pastors, preachers, teachers and Christian workers of every order. All the missionaries in China would probably agree that the time will come when the increase in the force of foreign missionaries will

cease, and later will begin to decrease, while the number of Chinese Christian leaders will multiply with accelerated rapidity. No one can deny that missions in China will have accomplished their ultimate purpose when the Chinese themselves are able to take the control of all their own Christian institutions and assume the leadership in every evangelizing enterprise. Just how soon this point will be reached in China no one would care to prophesy. But in Japan progress towards this triumphant conclusion has been most marked.

Statistics show that the amount of money sent into China from abroad for the purposes of missionary work has constantly increased, even to the present time. On the other hand, it is significant that, while the Chinese themselves gave practically nothing until comparatively recent years for the support of Christian institutions among them, during the last few years missionary reports show that their gifts are increasing in a manner which is significant when we consider that the great majority of the Christians are poor. All agree that the aim of missionary work in this regard is to reach that point where the gifts of the Chinese themselves shall be sufficient to meet every need of the Christian propaganda in their own land. Foreign missionary endeavor in any land attains its goal when it culminates in the organization, under trained native leaders, of missionary institutions, medical, educational and evangelistic, which shall be in every respect self-directing, self-supporting and self-propagating.

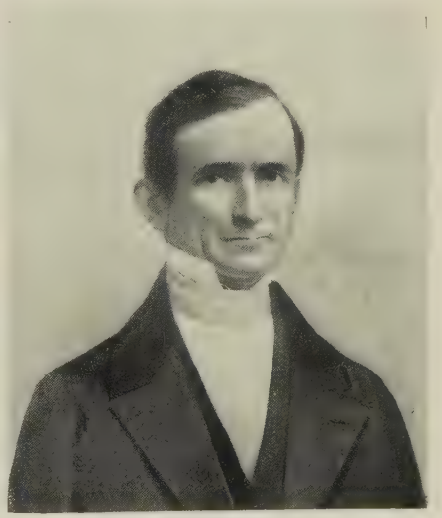
In China that mission is a failure which does not seek to put competent Chinese leaders into positions of responsibility just as rapidly as such leaders can be raised up by the Christian institutions, and gradually to pass over to such leaders all the work which is now being done by the foreigners themselves. The goal is a united Chinese Christian Church which shall bear as little as possible of the national and denominational characteristics of those devoted Christians of all peoples and sects who have had the privilege under God of bearing the Gospel of Jesus Christ to the Chinese.

THE MARTYRS' MONUMENT AT FEN-CHO-FU, SHANSI

Erected by the government near the spot where the missionaries were killed by the Chinese troops.

IV. THE AMERICAN BOARD IN CHINA

THE American Board began its mission work in China in 1830 by the appointment of Elijah C. Bridgman, the first American associate of Robert Morrison. Dr. Peter Parker, the first medical missionary to China, was sent by the same board in 1834. This work, begun in Canton, was gradually developed, and later was transferred to the Presbyterian Board, the work of the American Board being removed to Shanghai, and in 1860 to Peking. Operations were resumed by the American Board in the Canton district of the Kwang Tung Province, in 1883, and have since been continued as the *South China Mission*, with stations at Canton and Hong Kong. The primary cause of the resumption of work in this province was the sense of obligation for the care of Chinese emigrants from this province who had become Christians in the United States and were returning to their own country, and the purpose of cooperating in China with the Chinese Congregational Missionary Society which had been established in California. The work of this mission has gone far beyond its original expectation and has taken a place beside the work of the other Boards operating in this province.



REV. ELIJAH C. BRIDGMAN
The American Board's first missionary to China

The mission in the Fuhkien Province began in the city of Foochow, the capital of the province,

in 1847, and has since borne the name of the *Foochow Mission*. This mission has rapidly developed and has now four stations in the immediate neighborhood of the city of Foochow and one station, Shaowu, in the mountainous regions upon the western border of the Fuhkien Province, 250 miles to the northwest, in the valley of the Min River. The four stations in the vicinity of Foochow use one language, called the Foochow dialect, while the Shaowu station has a dialect of its own, and in the field cultivated from this station at least three other dialects are in use. These all differ from the Canton dialect used in the *South China Mission*.

It may be said that three to four millions of Chinese people represent the natural constituency of the mission in the province of Fukhien, while probably half that number are reached by the *South China Mission*.

As has been implied, the *North China Mission* was opened in 1860, after the occupancy of Peking by the allied forces. Gradually the work extended from Peking to the important centres in the province of Chihli and in the northwestern portions of the province of Shantung. It occupies at the present time seven stations, each of which is the centre for missionary work in a large and populous outlying district. One of these, Peking, is the capital of the Empire. Another, Pao-ting-fu, is the capital of the Chihli province. Still another, Tientsin, is the most important commercial city in the north of China.

In accordance with the demarcations between the mission fields, agreed upon by the various missions working in these provinces, the population falling to this Board in the region above described is over 17,000,000, for which no other Protestant Christian agency is at work. The regions in Shantung occupied by our two stations contain some of the most densely populated sections of the Empire.

The fourth and most recently opened mission of the Board is the *Shansi Mission*, inaugurated in 1881 by a band of students from Oberlin Theological Seminary. This mission is located in the mountainous province of Shansi, which is the province next west of Chihli, and is bordered by Mongolia on the north. The people of this province are noted throughout China for their commercial enterprise. The mission occupies two stations about fifty miles apart. The field of the mission is a section of the country

A FUHKIEN BOAT

about two hundred miles long and one hundred miles wide, in which dwell some 2,500,000 people who look to us for Christian enlightenment.

The two missions last named suffered greatly in the Boxer uprising in 1900. All of the buildings in seven stations of these two missions were completely destroyed at that time and those in the two remaining stations were looted of their contents and more or less injured. A large number of the Chinese Christians, including many of the pastors and preachers, were slain. Ten adult missionaries with five children were in Shansi at that time, and all of these laid down their lives. In the *North China Mission* only the three missionaries at Pao-ting-fu suffered death. Nearly all the rest of the North China missionaries were shut up in Peking during the period of the siege, together with many of their Christian followers.

The five provinces occupied by the four missions of the American Board in China, according to the most trustworthy returns, include a population of 125,000,000 people, and cover an area of 247,179 square miles. This is an area considerably larger than the entire German Empire, with two and one-half times its population. It is more than twice the area of the United Kingdom, and contains more than three times its population. Because of the presence of other missionaries in these provinces only about one-fifth of this vast population falls to our

special care and responsibility. Of the 178,000 Protestant Chinese Christians reported for 1906, over one-half of the entire number are found within these five provinces. And yet even here where Christianity has made the greatest progress, only 7-100 of one per cent are now Christians, or to put it in other words, in every ten thousand of the Chinese in these provinces, taken as a whole, there are to-day only seven professing Christians.

LINES OF DEVELOPMENT

In the development of the work of these four missions, in each case emphasis has been laid upon evangelization. There has been no relaxation in the effort of our missionaries to bring to the attention of the Chinese the simple Gospel of Jesus Christ. At every station the missionaries, both men and women, make long evangelistic tours over their fields accompanied by Chinese preachers and Christian workers. More and more they are training Chinese evangelists who show special aptitude for this work and thus the circle of evangelization is constantly enlarging.

One of the most significant movements in the line of aggressive evangelistic work was the recent formation at Peking of the Chinese Home Missionary Society, composed entirely of native Christians and under Chinese direction. Its object is to raise funds among the Chinese and to send out men for the propagation of Christianity in the remote districts of the Chihli and Shantung provinces. Similar societies are being organized at other stations, and the hope is that these societies will ultimately unite into one general Chinese missionary organization. In Foochow station there is a similar society engaged largely in direct evangelistic work among the multitudes of that great city. The aim of this evangelistic work has been the establishment of independent, self-directing Chinese churches. In the earlier stages these churches were necessarily under the supervision of the missionaries and derived their support, in whole or in part, from mission funds. But as competent Chinese pastors have been found and the people have been able to provide for their support, many churches have become independent. Examples are the station church at Pao-ting-fu, in North China, the North Church, in Peking, and several churches in Foochow and in the Hong Kong district, the latter, in some cases, estab-

MARTYRS' MEMORIAL CHURCH AT PAO-TING-FU
of which Pastor Meng is the minister

lished through the aid of the Chinese California Missionary Society. So far as statistics indicate the progress of this movement for the establishment of churches, it may be recorded that in the four missions of the American Board there have been organized 103 Chinese churches, with a membership of 10,209. To care for the spiritual needs of these churches there are twenty-two Chinese pastors and 179 preachers and evangelists.

MEDICAL WORK

The American Board missions in China have always regarded the medical work as one of the important branches of service. In connection with every hospital and dispensary Christian workers are employed among the patients in the hospital while daily public services are held for patients waiting at the dispensary. Every effort is made to convince the patients that the Christian hospital and the services of the Christian physician are but the expression of the Christian spirit. Many of the patients obtain

THE PANG CHUANG HOSPITAL STAFF

here their first conception of the beauty and power of the Gospel. In order to show the estimate placed upon medical work in China it is sufficient to state that there are one or more medical missionaries in twelve out of sixteen of our stations. In nine of these stations there are hospitals for men or for women or for both, and others are soon to be erected, while every missionary physician with his native assistants conducts one or more dispensaries.

Some of these hospitals, like the Union Lockhardt Memorial Hospital in Peking, in which the American Board joins with the London Mission and others, are equal to the best hospitals in the Far East and worthy of comparison with any hospitals in the Western world. Others, like the one in Pang Chuang, in which the Drs. Tucker are doing a magnificent work, are but dilapidated and unsanitary Chinese houses in which no one but a missionary doctor would think it possible to produce satisfactory results. The dispensaries are more numerous than are the hospitals and

reach a far greater number of patients. Medicines are given away to all who cannot pay for them. But it is found to be better policy on the whole to charge all who can pay a small fee for medicines received. So great is the confidence of the Chinese in Western medicines that the proceeds of the sale of medicines in some cases goes far toward the support of the dispensaries and even aids in the maintenance of the hospital. Our medical missionaries are seriously overworked. As prejudice against foreign medical practice decreases the demands upon the missionary physician must necessarily increase.

A special form of medical service has arisen in recent years in the attempt of the missionaries to aid those who are endeavoring to escape the bondage of the opium habit. Since the imperial edict against the use of opium, imposing serious penalties and disabilities upon those continuing in the practice, many Chinese have come to the missionary physicians seeking aid in their struggle to break the habit. Dr. Hemingway last year in Shansi had over three hundred patients in his eleven opium refuges. Many patients from these opium refuges have become earnest Christians.

No one who knows what measures the alleged native physicians in China in times past have resorted to for the alleviation of disease, and what additional tortures have been inflicted upon a suffering and credulous humanity, can overestimate the value of the spread of true knowledge of medical practice among the scores of millions of the Chinese people.

The sacrifice of life, particularly of the lives of women and children, the actual producing of blindness and deafness and permanent deformity, the spread of the most dreadful forms of infections, at the hand of the Chinese physicians of the old style, is impossible to estimate.

It is not possible to trace all the results of medical missionary work. But among these may be counted the ever improving sanitary conditions of the Christian homes, the notions of hygiene and of the prevention of disease which have taken root wherever the missionary physician has gone. Still more difficult is it to trace the spiritual results of the work. But the cases are numerous in which men and women have returned from the hospitals to their distant homes and there taken upon themselves the task of propagating the truths they had learned in the Christian hospital.

EDUCATIONAL WORK

The earliest stage of educational work in China was the simple training of promising converts for direct Christian service. The school consisted often only of the missionary and a group of young men whom he had gathered about him for instruction in the Bible, which in many cases was the only text-book. As the general educational work of the missionaries developed these schools assumed greater dignity and their courses of study were broadened, until at the present time the two theological schools connected with the work of our Board in China take graduates from the colleges and carry them on through a regular systematic theological course. These schools are the one at Foochow, in connection with Foochow College, and the Gordon Memorial Theological School, formerly connected with the North China College at Tung-chou, and now an integral factor in the Union Theological Seminary at Peking. In the Shaowu field, owing to its isolation and the peculiarity of its language, the training of a native ministry is still conducted largely along the original lines, that is, in a preachers' training class. In the South China mission a movement is on foot for the union of the American Board mission and the London mission and the Mission of the United Brethren in Christ to combine their respective preachers' training classes and develop them into a Union Theological Seminary.

The development of the missionary colleges, in more recent years, into institutions of general higher education with greatly increased numbers of students and enlarged curriculum, must not lead us to lose sight of the fact that the training of men for the Christian ministry is indispensable to the growth and well-being of the Chinese Church and is the crowning work of the missionary educational system. These institutions of theological learning have not received the support either in the reinforcement of their teaching staff or in equipment for work, which they deserve. Attention is called to the necessity of a proper endowment of these schools, without which they cannot meet the need of the Chinese ministry and church.

These Theological Schools exist for the training of men for the profession of the ministry. The missionary medical schools are also professional schools. These aim to take men from the colleges and fit them for

THE NORTH CHINA UNION MEDICAL COLLEGE
Owned by the London Missionary Society

the high career of the Christian physician. Here also the initial stage of preparation has generally been given in local classes which the missionary physician gathers about him in connection with his hospital and dispensary. In Foochow, for example, the medical instruction is still in this stage. But plans are being formed, in connection with the building of the new hospital which is assured, for the development of a medical school and for its affiliation with Foochow College as the Theological School is already affiliated. It is hoped that other missions will join in making this a union school. At Shaowu again the medical training of the Chinese remains in the hands of the resident physician, just as the theological training is in the hands of the preaching missionary, and for the same reasons. In the South China mission we have no general medical work, the needs in this respect being supplied by other missions.

In the North China mission the work of medical training is carried on in conjunction with the London Mission, the American Presbyterians and American Methodists in a Union Medical School, on the grounds of the London Mission and in connection with the Lockhardt Memorial Hospital.

The union of four strong denominations gives to this school a large and competent teaching staff and a student constituency covering all of northern China. The medical college aims to receive only those who have taken a full college course or its equivalent, and offers a five years' course with hospital experience. The medical college is emphatically a Christian school, with daily Christian instruction and worship, many of the students joining in direct Christian work in the city and vicinity. This school has the recognition of the Chinese government.

COLLEGE

The colleges properly so called are in no sense technical schools but aim to give the students a broad general course suited to the special needs of China. There are four colleges of the American Board in China, two at Foochow and two in North China; two of them for men and two for women. The oldest of these is the Foochow College for men, established in the city of Foochow in 1854. There is a preparatory school connected with the college, and these together have about two hundred and thirty pupils. These students are drawn only in small proportion from Christian families. They come from all classes of society and from various parts of the Fuhkien Province. This institution has become one of the most influential educational institutions in the province, and has received repeated marks of favor from the highest provincial officials. In all common efforts of the government and private educational institutions in the city on behalf of educational interests or moral reform, this college is freely accorded a place on a parity with the best of these institutions.

The Foochow College for girls is attempting to do for the girls of the province what the college for boys is doing for the young men. This institution is of more recent origin and has also a preparatory department connected with it. The college aims to train young women for the career of teachers, for the study of medicine and in general to fill the place of educated Christian women in Chinese society. Both of these institutions have been compelled to turn away numbers of students because of the lack of accommodation.

In North China the college for boys is upon the plant of the American Board at Tung-chou, but it is a union institution for collegiate education

representing the American Board, the London Missionary Society and the American Presbyterians. This college has not made the same progress with Foochow College in getting hold of non-Christian young men. Its pupils are still drawn in large proportion from the children of Christian families. Tung-chou is fifteen miles from Peking, connected by the rail-

NORTH CHINA COLLEGE, TUNG-CHOU

road, and the plant of the college is a new one, rebuilt since 1900, with the indemnity received from the Chinese Government for the destruction of the old property. The location is an admirable one well suited to the purpose. The college has its own preparatory department. There are some 130 students in attendance.

The North China Union College for Girls is located in the American Board plant in Peking, is connected with the Bridgman Preparatory School, and has over one hundred students. This union college represents the same missions which were alluded to above. It occupies an excellent building well located in one of the best quarters of the city of Peking, upon the compound of the American Board. The students come mostly from Christian homes. It should be stated that until the present time higher educational institutions for women have drawn but a small proportion of their students from non-Christian families.

In connection with the two above named colleges for men there are publishing departments which are rendering valuable service. From one of these there was issued within a year, under subvention from the British

and Foreign Bible Society, a complete edition of the Romanized form of the Chinese Bible in the Foochow dialect. There are Young Men's Christian Associations in the two men's colleges and Christian Endeavor Societies in all of these institutions, and many students take prominent part in aggressive Christian work in the city and neighboring districts.

Each one of these institutions occupies a place of peculiar importance in the Christian educational system of China. They are all in need of better equipment and more substantial support, and are eminently worthy of it. Because of the poverty of the people, each college should have a few permanent scholarships at its disposal to enable it to aid in part poor students to an education that will fit them for places of influence among their people.

These colleges and preparatory schools draw their pupils from the various station boarding schools, which in turn secure pupils from a still larger number of village schools. In a sense it may be said that the city and village day schools, many of them connected with the churches, lie at the very foundation of the missionary educational system and are worthy of better support than they have hitherto received.

WOMAN'S WORK

It is impossible to draw a distinct line of demarcation between the missionary work for men and the same work for women. Under the head, "Woman's Work," it is customary to enumerate the colleges and boarding schools for girls, village schools and kindergartens, women's medical work, and station classes and training schools for women and the support and direction of the Bible women. There is no form of missionary work which is more important than this, since it reaches directly the very centre of the Chinese home and brings its influence to bear upon the children in the formative period of their lives. The work for women supported by our Women's Boards is second to none in influence and importance and is worthy of the highest commendation. But this work could not stand alone and be prosecuted by itself any more than could the work which is preponderantly for men. Each department of work is dependent upon the other. Only through the prosecution of the two together and in harmony can the work as a whole succeed.

A STREET CORNER IN PEKING
Near North Congregational Church

One form of work which is peculiar to China and is most particularly women's work is that carried on in so-called "station classes." These classes are made up of adult women gathered from the homes of the community and of the neighboring villages at some central point where they can be for a longer or shorter period under the direct tuition of Chinese Bible women and the missionaries. The instruction is largely Biblical and candidates for church membership are urged to become for a time members of these classes. These classes also furnish the field for the selection of those who, through further training, may become competent Bible women.

The Training School for Bible Women in Peking has for its object the special training of Chinese women for evangelistic work among their own sex. It aims to do in its own way for properly selected women what the Theological School does in its way for the regular candidates for the Christian ministry. Similar schools are projected, one at Foochow and one at Canton. This latter is to be a union institution.

The kindergarten is practically new in China and at only two places, Peking and Foochow, have schools of this sort been developed. They seem, however, to be admirably adapted to the needs of the Chinese and they should receive more attention and support.

The woman's work at Peking has taken on a form that is worthy of special mention. Under the leadership of Miss Russell and in connection

with the Woman's College and Training School, public lectures have been given in the chapel near the North Church, in the church on the mission compound, and in the assembly hall of the Woman's Training School. These have commanded the interest of Chinese and Manchu women, including many of rank. The lectures have related to the opium question, foot binding, general questions of hygiene, etc., and the speakers have been chosen from among Chinese women of prominence (not always "Christians") as well as from among the missionaries themselves.

PEKING CHURCH, WOMAN'S UNION COLLEGE AND LADIES' HOUSE

THE UNION MOVEMENT

Allusions have been made to the union movement in education. This movement has assumed such proportions in China that it is worthy of special mention. It has made unusual progress in North China. All our higher educational institutions in North China have entered into the plan of union. The union movement was originated by the American Board, the London Missionary Society and the American Presbyterians. The plan as at first inaugurated included the Theological Seminary, the Medical School for men, and the two colleges for men and women. To this plan has been added a medical school for women. In both medical schools the American Methodists participate. The ultimate governing power is vested in the three mission boards represented in the union, while the administrative power is vested in a Board of Managers chosen by the

missions thus uniting. The plant and equipment of the colleges are supplied in each case by the Board to which the institutions originally belonged. Any moneys contributed through a given board to any one of the Union Colleges continue under the control of the contributing Board and are administered in harmony with the will of that Board. But the missions constituting the union are equally responsible for the government and administration of the Union Colleges and have equal representation in the Board of Managers and equal privileges for teachers and pupils.

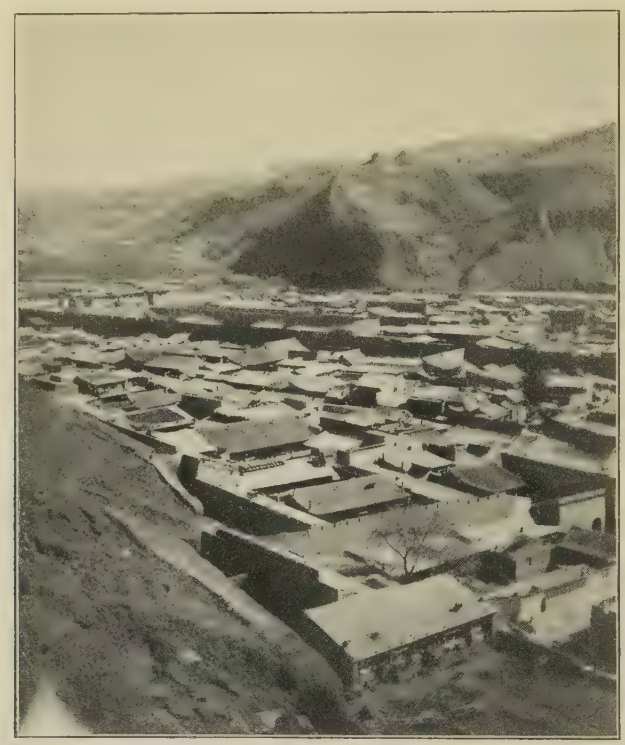
This is the most comprehensive educational union achieved in any mission field and commands the sympathy of all liberal-minded Christians. It is full of promise for the future of a united Christian Church in China.

REINFORCEMENTS

It is quite evident that in all four missions of the American Board in China the missionaries are carrying burdens far beyond their ability to carry for any length of time without impairing their own health and entailing serious detriment upon the work. The losses in the North of China during the Boxer uprising of 1900 have never been made good either in the Shansi or the North China missions. The lapse of years has brought with it the disability of some of the missionaries who have stood in positions of great responsibility, thus increasing the emphasis upon the need for reinforcements. This is just now especially true in the North China Mission. Besides the actual withdrawals, which have already taken place, there are no less than six of the missionaries in this mission for whom at most only a few years more of active service in the field can be anticipated. In spite of all the reinforcements that have been sent to the North China Mission since 1900, the mission has suffered a net reduction of twenty-five per cent since that year, and this in the face of one of the most inspiring missionary opportunities in the world. While the other missions are not suffering in the same degree, they are all in great need of reinforcements.

The question has been raised as to what shall constitute a complement of foreign missionaries for our four missions in China. There is a disposition in some quarters to hold to the proportion of something like one foreign missionary for every 25,000 of the native population. Upon this basis

960 foreign missionaries, or an increase of about 850 new missionaries, would be required to man our own fields alone. It is perfectly evident that such an increase in our forces cannot be expected.



THE CITY OF KALGAN
SHOWING A SECTION OF THE GREAT WALL

Neither could it be wisely used. Such an increase in the foreign missionary force in our four missions in China, within a decade, or even a generation, would be not merely a waste of life and money but it would prevent the development of native leadership, retard the growth of the Chinese Church and hinder the naturalization of

Christianity in China. In this opinion there is reason to suppose that nearly all of the missionaries in China would agree. This is not to be understood as implying that our missionary forces do not need speedy reinforcements. The North China Mission above all should be reinforced by at least four missionary families at once, and four others should be ready to follow them at an early day. The Shaowu field is in immediate need of a reinforcement of two missionary families. One other family should be sent now to the South China Mission and one to the Foochow field. The Shansi Mission should be materially reinforced. Several unmarried women missionaries are now required in each of these missions to fill important posts.

FUNDS

Besides increased funds in the general treasury for the better support of the work already in hand and for its normal enlargement, special funds are needed at once for eight new missionary houses in North China, Shansi, Shaowu and Canton; for a new hospital for both men and women in Pang Chuang; for a Woman's Hospital at Lin Ching; one hospital for men in Tai-ku, Shansi; the same in Diong Loh, Foochow; some further provision for the new Woman's Hospital in Foochow City; and for the enlargement of the Girls' School at Canton. Funds are needed for a Theological building at Foochow and also at Shaowu, and for the Union Theological School at Canton; a building for the Woman's Training School at Canton; and also for a similar school at Foochow.

The Men's College at Foochow needs funds for the necessary immediate enlargement of its site, for a new library and administration building and for a new science hall. There are several places in which modest buildings are sorely needed for chapels.

Furthermore, for the success of the higher educational work permanent endowments are needed as follows:

North China College, Boys,	$200,000
North China College, Girls,	100,000
Foochow College for Boys	200,000
Foochow College for Girls	100,000
Foochow Theological Seminary	60,000

and scholarships for men studying for the Christian ministry, at $1000 each.

FOOCHOW COLLEGE BUILDINGS

Judson Smith Memorial in the foreground with inscription in honor of Dr. Smith

The missions of the American Board in China occupy strategic positions and are strongly intrenched in the confidence and affection of the people. Foundations have been wisely laid in the past, and upon these foundations able men and women are today faithfully building. The plant is valuable and capable with a little enlargement, and with only a slight increase in expenditure of money, of accomplishing much more than at present.

The missionaries of this Board are second to none in their ability and devotion. Many of them are known not only over China but throughout the world because of the distinguished services they have rendered the cause.

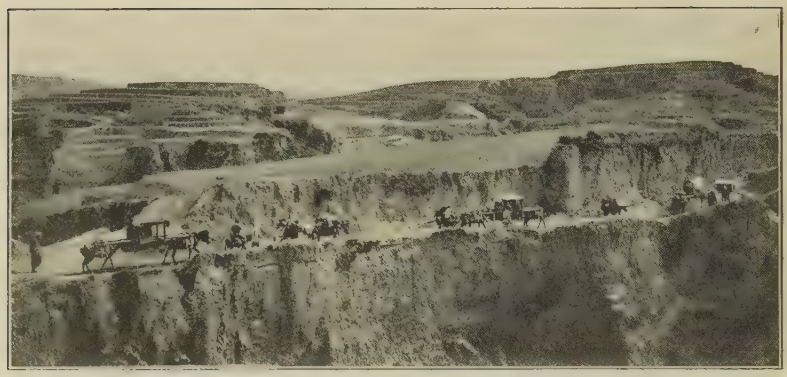
The responsibility of the Board and its missions in China is greater than can be understood, except through a personal visit to the field. If the constituency of the Board at home could understand this and would rise to its privilege, its missions would stand preeminent in their influence in shaping the new China and in establishing there the Church of the Living God.

V. OPPORTUNITIES IN CHINA SUPREME

IT would seem that the opportunity for missionary endeavor in China is surpassed by that of no country in the world. Not only is it in point of population the greatest nation in the world, but it is just now coming out into new relations with the world and assuming a place among the nations hitherto undreamed of. In its internal development it may be said to stand at the parting of the ways: Time-honored prejudices are being set aside; ancient customs tenaciously adhered to are being abandoned; elements of Western civilization hitherto scorned are eagerly welcomed; a race that has been mentally inert for ages is now awakening; the foreigner, long despised, is sought as a teacher; idolatry, long characteristic of the religions of China, seems to be losing its hold.

The Chinese are coming to a self-consciousness never before evinced by them. They are pathetically aware of their own shortcomings and disadvantages as compared with other great nations of the world. They are reflecting as they have never done before upon the problems of national and social life and upon the principles underlying the welfare of humanity. China is not thinking merely upon the temporal and material advantages which might come from the adoption of Western ways, but also upon the deep things of man and God. The restlessness of the people is everywhere apparent. These conditions taken together show an attitude of mind on which those contemplating Christian service might well ponder.

As the minds of the people seemed formerly to be closed to the approach of the foreigner, so also the external conditions of the country seemed to bar the progress of Christianity in the Empire. Now much of this is changed. Journeys which formerly occupied months of hardship and peril can now be accomplished in days with safety and comfort. Missionaries in the remote interior, through the post-office and telegraph, are now in communication with one another and with the world. Provinces which formerly, because of their remoteness and isolation, were administered almost as separate kingdoms, are now bound together in the deepening sentiment of national unity. Every province in the empire has



JOURNEYING IN SHANSI
The picture shows the remarkable loess formation

already become the residence of missionaries and the centre of missionary operations. A government so recently hostile to the foreigner and his religion may now be said to be friendly. Leaders in high places have publicly recognized the service which missionaries have rendered their country.

Languages which at first imposed almost insuperable difficulties upon all missionary endeavor have now been mastered by generations of foreigners, and, in all of the major dialects, text-books for the study of the language as well as in every branch of learning have been prepared and are facile tools in the hands of every modern Christian worker.

At almost every point at which the Christian worker finds himself in China he will necessarily be in the midst of a dense population ready to listen to his teaching and to respond when convinced. At the present day we find in almost every part of the Empire the foundation of Christian institutions thoroughly laid, and in many instances upon these foundations noble structures already reared.

No mission country in the world presents a more equable climate or one for the most part better adapted to the permanent residence of men and women of the Caucasian race. No Asiatic race has within itself more elements of permanence and strength than has the Chinese, a race repeatedly proven to be capable of the most serious convictions regarding

Christian truth and revealing great patience and fortitude in adhering to that truth in times of severest trial.

Truly the great Empire of China, with its 400,000,000 of souls, presents an opportunity for Christian service and a chance for the consecration both of money and of life unsurpassed, if not unequalled, in the world today.

THE OPEN DOOR
Gateway to Peking Compound

URGENCY

This opportunity will not always continue as it is. The changes which are sweeping over the country will, unless we enter now, almost surely close against the missionary activity doors that are now wide open. It behooves us to interpret aright into terms of personal sacrifice and serious endeavor the signs of the times. It behooves us to realize that an incomparable privilege of Christian leadership, in a developing nation, beckons us today. But if we fail to avail ourselves of this privilege, we may look in vain in the future in any nation for a like opportunity of Christian service.

EDWARD C. MOORE
JAMES L. BARTON

Completed in the Ural Mountains, on the line of the Siberian Railway, August 8, 1907.

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